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SOUL SCIENCE.

If Spiritualism Is Neither a Religion
nor a Philosophy, let it be a
Soul-Science.

Synopsis of Lecture by Miss Elizabeth Harlow at
Lily Dale, N. Y., July 27th, 1904.

Emerson has said that "your summit will be as high as your base is broad." Some of us have had great expectations of Spiritualism, and some of us seem to be especially disappointed. I believe this truth of Emerson to be an eternal truth. Thus I believe that if we are in any manner disappointed our bases have not been broad enough.

There has been much agitation in the minds of the majority as to just what position Spiritualism ought to occupy.

The question is frequently asked is Spiritualism a religion or not? Many answer yes. What do you mean when you say that Spiritualism is a religion?

Man, nature and systems do not always accord. Usually man's nature is superior to the system which he is dwelling under. We have been born and bred in the past in the thought and expectation of marvels. That we look for something to be produced to touch us that will bring and do itself phenomenal things. It seems to me that they who are crying for spiritual food have not yet correctly defined for themselves what Spiritualism really is. Then we say that we want Spiritualism to be a great factor in the world, and when we come to define what we mean there is, instead of peace, war. Tolstoy has said that religion was not what a man believes, but what he does. Thomas Paine said that religion was to do good, and the Scriptures say that religion is to help our fellow man. The creeds tell us who the true God is and define him.

I find that the first demand of Spiritualism is this,—open your eyes to see, not what lies behind, but what lies ahead. We are asking about the cause of things; does life really continue? and it is forever leading us into unknown, untried realms. But the past systems have failed to catch the fulness of things for many reasons. Religions have taught men thus far how to get ready to die, teaching death to be a fact, and that you would lose your grip upon life unless you would go according to their definition. Spiritualism has proven that there is no death. We are standing in the realm of cause, of continuing life. Spiritualism is asking us to depend upon the revelations of the now, and if the past has any revelations or facts to lay beside it, then use them, but never discard the now for the past. Truth is always authority for us, yesterday, today and forever.

To me Spiritualism is not a religion in the sense in which that term is used, especially when we think about organization. All men are devoted to that which appears to be true. At times I feel the need of a wiser teacher; and thus at the throne of communication we can mingle with those who have grown wiser because of larger experiences, grown more tender they can feel and see more clearly. Thus if you wish to pray, pray; if you wish to commune, commune; if you wish to use the Scriptures to carry on good work do so. But remember that in truth there is more than one chamber. Try not to build a system that will define the infinitudes of nature; for just as soon as you do you have put iron bars around the progress of the hour, and are trying to hold that which will not stand, and you will be

obliged to compel, instead of invite men to remain with you. For man is essentially a progressive creature, destined for eternity. Let us all learn the liberality of true liberty. Where free will reigns, there men are humane; where force holds sway there swords of authority must sit.

Is it purely a science? We find that the term science today means systematically to study and relate the results of our study. Science is but systematic work, not devotion, but work in the field of actualities. Our poets have sung out beautiful suggestions; our philosophers have dreamed wondrous dreams; our religionists have sometimes got in with the psychological sway of the moment wonderful visions, but they never knew whether they were true or not until some mind that loved to work, some hand of patience that had tested it in the crucible of analysis and brought out the kernel and related it to the other kernels in life and then appears the flower of revealed knowledge. This has been the work of science.

Many say that science does not touch the soul, that it only proves the natural world. While science in the past, as a system, believed that matter was dead and inert, while religions in the past believed in the duality, that there were two principles in life—one matter and the other spirit, that there was a right principle and a wrong principle—but Spiritualism has proven to us that there is in the essential but one principle—life, spirit, power, energy—call it what you will. The scientists have proven in spite of themselves that Spiritualism is true; that the scientific world is no longer dealing with dead and inert matter, but all is spiritual manifestation. Spiritualism has said something for science, and science is responding.

Can we organize into a scientific body, even upon this basis of a scientific revelation? No. Because all men have not yet unfolded themselves. Those diligent thinkers and those working brains that sometimes dare to work alone, you cannot ignore, you cannot set apart, you cannot build a fence around, for Spiritualism is the blending of all things. Spiritualism needs revelations of the continuity of life in its demand that we take truth for authority needs revelations that matter is life. When she says to us that there is no death and we must live forever, let us learn right now how to live together. In this sense Spiritualism is a reformer, but not an aggressive iconoclast. When we vindictively speak the truth it fails to have power, but it is powerful when we speak it gently, mildly, firmly and intelligently.

To me Spiritualism is a view of life from the natural basis of things, and when I say natural I mean that we have at last come to know that there are no special privileges, but that systematically, orderly and efficiently all things relatedly move forward by methods and principles that do not twist or turn to please any creed, system or man. With Emerson, again I say, "At the feet of Nature let us go and study its simplicity, simple, not because it is so inefficient in its methods, but because of its inexhaustibility."

Let us study the mistakes of the past and thus warn and guard ourselves in the future. We find that the first trouble in all systems, especially religions, has come when men have tried to define God. Therefore, Spiritualists, let us let that difficulty alone, and each define God for himself. Let each man learn that truth and find it out for himself. We have one fact that all mankind stands upon, and that is the proof of the continuity of life and Nature. What we need is an

organization for business, not for titles nor for supremacies. There is no need for signatures or adornments or ordinations of any kind. He who carries the light of truth upon his brow will be known by all men. Let us go to work to educate ourselves and the world. We are standing now where we need, if ever, a system of education in every direction. Let our national organization stand out as a great moving body. Then there shall be made an institution so effectual that the teachers and students shall have greater liberties and greater principles. Leave the non-essential, go to work, and Spiritualism will take a place and have a power that will lift the world. It came here for use and to be used. But we have sat down and used selfishly the little beginnings we have made, and believed it would carry us into the front ranks of civilization.

Spiritualism is the pearl of greatest price that was placed in the diadem of man's nature, and at last we have all unfurled enough to feel its power, while we cannot fully understand its essential methods and ways. It has lifted our hopes and dried our tears; it has clasped our hands and led us into the hearts of men. Let us carry the great work forward with greater power by learning liberality in liberal learning, practicality in spirituality, then we shall stand on the summit which we have ever seen when we have made our base so broad that no fence can find its dimensions.

Nature Cure for Consumption—How To Get Oxygen Into the Blood.

The best way to get oxygen into the blood is to walk a mile uphill two or three times a day, keeping the mouth closed, and expanding the nostrils. This beats all other methods. During such a walk every drop of blood in the body will make the circuit of the lungs and stream red and pure, back to its appointed work of cleansing and repairing worn-out tissues.

All do not live in hilly sections, but art can devise means to apply the principle involved. Earth-work or stone, so constructed as to furnish a gradual steady ascent would prove of great benefit to the health of those who might make use of these walks.

Health boards we are glad to see, are beginning to take up common sense methods of caring for the health and preventing sickness. Recreation Piers are coming into use at seaports, and people are being advised to use balconies and fire escapes in the fresh-air treatment of consumption. The up-hill walk, as a prophylactic and curative measure in many chronic ailments dependent upon the weak condition of the heart, lungs and blood-vessels, would prove invaluable.—Medical Brief.

Thought Chemically Affected.

Even truthful spirits are sometimes made to lie. When people, who are accustomed to living a lie by pretentiousness or who swerve from the truth in business matters go to a medium, it is natural that the aural emanations of the investigators should deflect a truthful message into an untruthful one. Spirit thought is chemically tainted by the atmosphere thru which it has to pass in accordance with that atmosphere.

A gentleman was asked to join a temperance lodge. He simply replied, "I don't need to." On being asked why, he said, "Because I don't drink." Whether the significance of this reply was fully understood by the solicitor for membership remains unknown.

THEOLOGOS.

Dissertation on Gods—Their Offices and Relations to Man.

IMPONDERABLE FORCES AND ESSENCES

By Daniel W. Hull.

"The embodied spirit has a thousand heads,
A thousand eyes a thousand feet,
around

On every side enveloping the earth,
Yet filling space no larger than that span
He is, himself, this very universe
He is whatever is, has been, or shall be;
He is the lord of Immortality.

DEVELOPMENT OF THE SPIRITUAL
AUTHORITY AND WORSHIP OF
THE DEAD.

We are prone to venerate the past, with its personalities and institutions. Age and distance always lend us their enchantments. The older an institution, a creed, or a dogma, the more difficult it is to change it. The presbyterians have been laboring almost half a century to get infants out of hell, and only succeeded in rescuing the poor innocent creatures in 1903, and yet some have their doubts whether it would not have been better to let them remain in perdition a few years longer. The M. E. Church, at the general conference in Los Angeles in 1904, attempted to free its discipline of some of its superstitious teachings and give a little opportunity for dancers as well as shouters to go to heaven, but the venerable old mossbacks were not yet in a mood to room in heaven with the lovers of amusements. The reasons for this aversion for reforms is the veneration for the past—the infallibility of the fathers who were not nearly so well learned as those of the present. An anonymous writer says:

"We pity the Chinese worship of ancestors, and talk of the inconvenience and expense it causes, and the sacrifices that are made to it, but many good people in Christian America seem to me to be indulging in something very nearly akin to such worship. There are homes where convenience and comfort are barred in many directions by old customs that have no better reason for existing than that they were established by some one who has gone. Clumsy instruments must still be used, antiquated furniture cannot be replaced, old garments must be hoarded, only because they were once valued by some one who has long ago passed beyond of or care of such things. The younger members of the family to whom change and improvement are as vital as breath, are denied natural rights, for the sake of those whose right and interest in earthly things are over. I am not advocating the banishment of sentiment and tender associations nor disregard of the feelings of the elders—there is too much of that—but still each generation has its own life, and those who are here now have the same right to live theirs unhampered, and with its proper environment of today, as had those of the years that are gone."

It is strange that we should think that dead men are infallible, and submit ourselves entirely to their ideas of life which the changed conditions of our times render almost impossible. Jesus was confronted with the very same objections to his innovations, and he came nearly losing his life, for the crime of referring to the inability of the prophets Elijah and Elisha to heal all the sick in their times (See Luke 4: 35-7). Even his disciples were offended and some of them left him

when he spoke of the impotency of the manner to keep men alive (See John 6: 49, 60). It would be sacrilegious to speak disrespectfully of Abraham Lincoln at the present time, yet it is only a matter of a little over forty years ago, since our ears were frequently, I might say constantly pained by hearing the most scandalous reproaches heaped upon his noble character.

"The demons of our sires became the saints we adore.

The names of Washington and Lincoln have become a talisman by which the demagogues of one political party conjure votes, not withstanding their principles are as far apart as the east is from the west. How often do they with upturned eyes invoke the aid of those spirit patriots in the unholy purposes of robbing the people of their rights! They will state in their harrangues that the spirits of Washington, Jefferson and Lincoln are looking down upon our government in pride, and their hands are guiding the men at the head of State. And these appeals meet with a worshipful response in the confiding listeners to these harrangues.

It is thus not difficult to learn how ancestor worship came to occupy so large a place in the public mind. It came from priest worship, king worship, and hero worship, and often all three of these offices were combined in one person. In the event of the death of a king, the new king became strong in the affections of his subjects, as he made himself a true representative of the old king. If he could establish the feeling that he was in continual consultation with the old king, or the old priest, he more firmly secured the loyalty of his subjects. Thus the loyalty of the subjects was secured from their veneration for the old king at first, and that veneration became more and more sincere, as time elapsed and his faults were forgotten and his virtues were remembered. Traditions grew up around his name, wonderful things were related of him, and his aid was often invoked by not only the reigning monarch but all the nobles and other subjects as well. Those noble qualities of his character were worshipful qualities and his influence as a mediator with the powers still above finally made him an object of worship. It was thus with Osiris and his wife Isis, and their son Horus, and some of the Chaldean deities.

X-RAYS.

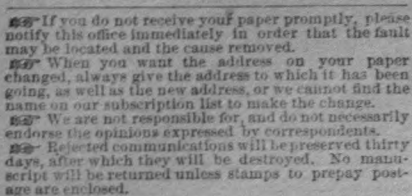
Life untouched by the influence of sweet sympathy is like bread without salt.

The man who has had his mental vision opened to a knowledge of self thru spirit intercourse, has something that money cannot buy.

A true leader is an adviser, not a commander. Leadership originated by the masses flocking around those who could give advice and comfort. Only the wise ones are thus entitled to lead or rule.

Overestimating a medium's powers is equal to fraud, and has been the cause of many being unjustly suspected. Intuition betrays the deception, and the hearer concludes it to be the medium, not the sitter who is deceiving.

Psychometry proves that nature is intelligent; for how could an inert object give forth an interesting history of its past, if this were not so? From nothing comes nothing. An intelligent effect must have an intelligent cause. When a rock speaks, it must be intelligent or have some qualification which is—all a part of Nature.



Destiny and character are near relations.

THE SUNFLOWER always turns to the light, reflecting its brightest side to public view.

The London Hospital says that a cramming educational system among a class impairs bodily vigor, which loss can never later be compensated for. Instead of strengthening the brain it irritates it and produces hypersensitiveness and lack of courage. Effects of this evil may already be seen on a large scale in France. Spiritualism, while it advocates universal education, sounded the first warning against cramming years ago; and it has often been written that an effort for the school medal was a race for the graveyard.

Forgiveness is the test of charity; revenge the test of its antithesis—both an indication of the true character of the individual.

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LILY DALE NOTES.

CAMP JOTTINGS.

The Lily Dale fire-engine has arrived!

While last week ended with a death-stab to summer by Jack Frost, it brought a new life into our little burg—Mr. and Mrs. Geo. Gense having had a visit from the storck, who left a pretty little baby boy, on account of which event much joy exists.

The following neatly inscribed epistle, reached us with a vibration that bespoke of gratitude and generally good feeling:

The Leolyn, Lily Dale, N. Y.
DEAR SUNFLOWER:

I wish to thank Mrs. Humphrey, the President of the Willing Workers, and all her associates who labored so faithfully for us last summer. And in behalf of the City of Light Association thank them most heartily for the check recently presented to me by the Secretary Mrs. Eliza Page.

A. L. P.

The following pleasing intelligence came to our editorial sanctum in regulation form, for which we extend our thanks and congratulations. Desiring our readers to share the appreciation it has afforded we give it verbatim:

Mrs. Minnie McKeever
Announces the marriage of her daughter

ESTHER,
to

Mr. Arthur DeWit Harnden
on Tuesday, Sept. 27, Washington, Penn.

At Home

after Nov. 1st, 77 Lefferts Place, Brooklyn, N. Y.
Mrs. Estelle Fish Baillet will take up the study of Stenography and type writing evenings in the new short-hand school of 14 Students started in Dunkirk last week. It is the Pittman System Condensed.

Jules Jack of Buffalo was at Lily Dale last week on a little business for Mr. Manger.

While the sunflowers around the dale have drooped their heads, their namesake, THE SUNFLOWER is still facing the light, endeavoring to reflect the brightest aspect of Spiritualism to its readers.

Many of the homesteads in the City of Light, have been barred up and hermetically sealed to preserve them from the wintry blasts and snow drifts, while their owners are away, enjoying the comforts of home in the cities—scattered all along the line from New York to Washington, D. C. and Washington state on the Pacific.

Mrs. Eliza Stumpf, who left here for Buffalo, may now be addressed 127 Putnam ave., Brooklyn, N. Y., where she will take up the winter Campaign.

Mr E. D. Carver and wife are here from Buffalo, spending a few days in the Dale's refreshing atmosphere.

Mrs. M. E. Havens from Rochester was in town last week on a visit to friends.

A number of our residents are going south for the winter—the largest number to Lake Helen, Fla. One contingency leaves about the 20th of October.

The grape gatherers have been out in numbers, taking what nature furnishes free outside of the vineyards. Some were very fortunate in their harvesting and were loaded down with the luscious fruit.

Mrs. E. F. Baillet goes to Dunkirk for the winter.

Mr. and Mrs. J. S. Steele have been spending a short time in Buffalo, stopping at the Hotel Victoria, prior to returning to their home in Pittsburg.

Mrs. Maria Carpenter and Miss Amanda Lavine have gone to Jamestown. Their address is 11 East 8th street.

Dr. Hyde has gone to Buffalo to attend a patient. Will probably be gone several weeks.

The Skidmore family, we are sorry to record, have left Lily Dale to take up their future abode in Fredonia. For the first time in many years the Skidmore lights have been out. Heartfelt sorrow is manifested in

consequence; for the name has long been held in honor by this community, and its departure from the Dale, leaves a void that can never be filled by another so worthy and generally respected.

Mr. E. Amburg lectured and gave tests at Library Hall the Sunday before he left Lily Dale in response to a call to other fields of labor.

Mr. and Mrs. Norman have returned from Buffalo to spend another week or two at Lily Dale.

Mrs. Mary Todd has returned to her home, Linden N. Y., for the winter.

Mrs. Eliza Page was down to Jamestown last week, paying a few friendly visits and attending to some business.

The panoramic view of forests in variegated hues, as they present themselves along the hill-sides around Lily Dale is perhaps not excelled anywhere.—Those who are preserving their falling tears (Autumn leaves) would probably be pleased to know that pressing their under side with a hot flat-iron, extends their lives.

Mr. Chas. Campbell will join his brother A. Campbell at Lily Dale sometime during this week. Then it will be once more the Campbell Brothers as of old.

Mrs. M. A. Enches has also returned to Lily Dale after a brief absence from its beautiful shores.

Mr. and Mrs. A. C. White of the Leolyn have also been away for a short time, taking a little recreation after the active camp work and attending hotel worries.

D. F. Deveraux and wife have gone to Jamestown where they will stay a month and will then go to Pennsylvania for the winter.

N. C. Lutgen is building a new veranda on his house.

Miss Lucy Greene has gone to Cleveland, O.

Our neighboring gas plant began drilling on Saturday, and made considerable headway for a beginning, and hope to strike a lead within the next two weeks. It would be a blessing if they could touch one that furnished a flow of gas beyond anticipation. They would find many patrons in and around the Dale.

TRUTH.

BY MRS. ADDIE COOPER.

When we get down to the real facts of the case, there is much importance attached to the little word of five letters T-R-U-T-H. There are many conditions in life that will hardly bear weighing on the same scales. Many times it is hard to accept the real unvarnished truth; and often it is as bitter as gall. But we have to take our medicine, many times we are not appreciated and some one will cry we were out of place either in looks or in appearance. They may speak the truth as they see it, not being able to look into our inmost thoughts or able to realize our intentions. We may be attending a seance because we believe while our partners in life do not believe when asked where we were we do not tell the whole truth. Why? Because we are afraid of the scoffs. Are we living true to self? Do we tell people we are so glad to have them come when in the depths of our heart we don't want them? Does Mrs. A. tell Mrs. B her bonnet is so beautiful and becoming and turn to someone else and say what horrid taste Mrs B has?

If business men or women should tell the truth for one week they would lose their business also, their friends become incarcerated in an insane asylum, if any of you dispute my word you can prove it by making a trial.

If some one brings us the news that our child has committed some crime that places them at the mercy of the law we find it hard to accept it as a truth. We say, oh no, not my child. Then the thoughts wander back to the time when we held that form close to our breast, and think some cruel mistake has been made. The time is here now that we must lay jealousy, envy, selfishness, and lust and greed aside, and live more true to self, to our friends and to God, when we shall receive what we seek—happiness.

We must learn to accept truth in whatever form it may come, and to love all humanity regardless of religious belief.

As dogmatism fossilizes the brain, bigoted or partisan prejudice fossilizes the heart.

Buffalo Notes

N. H. EDDY, Correspondent.

Friday evening, September 23d Mrs. Cooley held a circle at Mrs. Johnson's, 477 Seventh St., a good number being present. They received satisfactory results.

Sunday morning, Sept. 25, services opened as usual at the Temple, Prospect Ave. and Jersey St., Mrs. Cooley speaker and medium, she giving notice the week previous that a spirit guide, Pat, would take control and relate his experience of entrance into and progress in the spirit world, also that he would give some readings, all of which was well rendered.

Sunday evening at the Spiritual Temple Mrs Cooley opened service by reading a poem, after which she discoursed upon the subject of "Death, Spiritualism and Continuity of Life, and the Possibility of Spirit Return." Prof. Lockwood being in the hall, was called to the platform and spoke very earnestly in behalf of the truths of Spiritualism and the underlying principles of the Spiritual Philosophy. At the close of Mr. Lockwood's remarks, Mrs. Cooley's guide, Mayflower, gave a number of messages and descriptions. A good audience was present.

Mr. and Mrs. Steele, who have been spending the season at Lily Dale, are now in Buffalo at Hotel Victoria, 570 Main St., for a short time.

Friday evening, Oct. 14th, John W. Ring of Galveston, Tex., superintendent of National Lyceum work, will lecture in the Temple, Prospect Ave. and Jersey St. Subject, "My Spiritualism and what it gives to me." A reception will follow lecture. Mr. Ring is an able speaker and exponent of the truths and philosophy of Spiritualism. I trust that a large number of people will come out to hear this gifted speaker. Tell your friends and bring them along.

A very pretty wedding was solemnized at the home of Mr. and Mrs. Wm. Ivory of Ackron, N. Y., Wednesday afternoon, Sept. 7th. Their daughter Maude was united in marriage to Burten Turk of London, Ont. Mrs. A. Atcheson of Buffalo, officiated. The happy couple left on the evening train for Canada. They will make Rochester, N. Y. their future home.

Miss Peterson, who has been stopping a few days in Buffalo with friends, has gone to Hornellsville for a short visit.

Mrs. Dr. J. H. R. Mattison, 248 North Division St., is kept more than busy in ministering to the needs of the many who call upon her for clairvoyant diagnosis and medical advice.

Martin Byron has removed his residence and tailoring business from 189 Allen St., to 182 Allen St., near corner of Elmwood Ave., where he will be pleased to receive his friends and patrons.

Mrs. Jennie Darch of 204 York St., an earnest worker in the interest of childrens progressive lyceum of the First Spiritual church, Prospect and Jersey streets, has gone to N. Y. City on a visit to friends for a few weeks.

Sunday, Sept. 25th, Mr. Chas. Hulbert, president Harmony Circle Society, Sterling Hall, 374 Ct. st., opened his weekly meetings, upon which occasion the rostrum was beautifully decorated with flowers through the efforts of Mr. Hoyt. Mr. Hulbert also holds developing circles Wednesday and Friday evening at 54 Morgan St.

Friday evening, Sept. 30, Mrs. Cooley gave an entertainment for the benefit of the First Sp. Society. Vocal and instrumental music, and little addresses constituted part of the program; spirit messages thru Mrs. Chase, Mrs. Lane, Mr. Hulbert and Mrs Cooley. The Ladies Helping Hand furnished refreshments, and with the aforementioned deserve much praise for their kindly services.

FOR SALE.

800 acres of the most desirable property on the East Coast of Florida, situated 34 miles south of Jacksonville, running two miles on the Indian River North, and one half mile wide, one mile from R. R., and about one and one-half miles from the ocean. Can be bought for a very low price for cash.

Enquire of

84-86* E. A. MARSH, Oak Hill, Fla.

God's Chosen People.

It is a metaphor, meaning a people whose spirituality or sympathetic nature is sufficiently developed to admit of spirit communion. The Jews once occupied that position, tho not the first. The records of other countries furnish evidence of medial development prior to Bible history. After the Jews, this was confined to individuals and classes rather than to tribes or nations. America, as a people, were the next who stood nearest to the spirit world, closely followed by other English-speaking people, who now may be denominated "God's chosen people" with a sprinkling among the classes of other nations. Pride and selfishness, however, closed the gates again to others. May humility and love prevail now to keep them open—individually and collectively.

Radiation.

In radiation the world is continually being startled with the discovery of new waves of many varying lengths that issue from almost every object. In fact, it is now thought that energy waves emanate from

culty so far has been to make apparatus delicate enough to detect them and measure their lengths. Waves that are set up by the human body and brain are easily detected at present. The wave question is now immense; for one brain devoting all the time can scarcely follow the rapid strides. Wireless telegraphy is intricate enough to take the entire attention of any one desiring to know how daily papers printed on steamers in midocean, receive the news.

The length of the waves of electric disturbance ordinarily used in wireless transmission, range from 460 to 3,600 feet. The length of sound waves commonly employed in music vary from two-fifth of an inch to thirty feet. The shortest wave of light that can be seen by the human eye runs 64,000 to the inch and 33,000 for the longest.

Radium, Röntgen and Blandlot waves are still shorter than the shortest waves called light. The Blandlot are the N-rays, which have been found streaming from the human body.—Prof. Edgar L. Larkin.

Honors sought, like fishing for compliments, are not always caught.

The Sunflower's Winter Campaign



IT SHOULD ADD

1000 NEW NAMES TO OUR LIST.

The camps are over, and soon we will again be facing the blasts of winter.

How Will You Spend

The Long Evenings?

You will want

Reading Matter.

"The Sunflower" will supply you with the latest and best in that line. With our facilities increased beyond what they have ever been before, our efficiency of the past will be exceeded during the coming season; for

WE HAVE SOMETHING THAT NO OTHER PAPER HAS

A Corps of Writers of World-Wide Reputation

will favor us with their Literary Productions.

Charles Dawbarn, Moses Hull, Daniel W. Hull, Lida Briggs Browne, John P. Cooke, and many others whose names are as well known, will furnish original articles, while the gifted lecturers, Prof. W. M. Lockwood, J. Clegg Wright, Carrie E. S. Twing, Tillie U. Reynolds, F. A. Wiggin, C. Fannie Allyn, Miss Elizabeth Harlow, Miss Susie C. Clark, Mrs. R. S. Lillie, Charlotte Perkins Gilman, W. J. Colville, Lyman C. Howe, Willard J. Hull, and others, who delivered lectures at Lily Dale this summer have been stenographically reported, and they will be published during the winter.

THE GREENBACKER

will hop in the press frequently, as special accommodations have been arranged for him.

This array, with our

Premium Books

will make the best and cheapest reading matter you can find for the winter.

Remember we have Seven

Books. They are all Good

Sartor Resartus, Thomas Carlyle's greatest work on the Philosophy of Life. "A Romance of Two Worlds," by Marie Corelli. "Natural Law in the Spiritual World," by Henry Drummond. "Heroes and Hero Worship," by Thomas Carlyle. "The Nemesis of Chautauqua Lake," by A. B. Richmond.

Any or all of the above books for 25 cents each in addition to the regular subscription price of "The Sunflower."

FOR THE CHILDREN.

Wood's Natural History, 15 cents.

Arabian Nights, Lane edition, about 800 pages, 50c.

To get these books you must send a year's subscription to "The Sunflower," \$1.00, and include the order for the book or books wanted, enclosing the additional price mentioned above. That is, \$1.00 for the paper, \$1.25 for the paper and Sartor Resartus, or any one of the five 25c books, or \$2.25 for the paper and the five 25 cent books. The paper and the entire list of seven books will be sent, charges prepaid, for 2.90.

Show this to your neighbor and when you renew your subscription get him to send with you and get the advantage of this remarkable offer, and add a new member to "The Sunflower Family."

The Sunflower Pub. Co., - - Lily Dale, N. Y.

METAPHYSICAL.

Conducted by EVIE P. BACH.

BE A BIT OF SUNSHINE.

Work a little, sing a little,
Whistle and be gay;
Read a little, play a little,
Busy every day;
Talk a little, laugh a little,
Don't forget to pray;
Be a bit of merry sunshine
All the blessed way.
—M. C. B. Woodward in Sunset Magazine for September.

TO SEEM OR TO BE.

As imagination is often but so-called, in that it is inspiration or prophetic vision, pride also is often but apparent, being in reality, a sort of hyper-sensitiveness.

Nearly all so-called evils have their semblances in virtues or in what may be termed idiosyncrasies, notions, characteristics and fads. Many are inspired therefore to call evil undeveloped good. No doubt it is to a large extent, for almost every one endeavors to do better than he is at times, or as he often is tempted to do contrary to his reason or knowledge of things.

In the latter it is doubtless correct to call it undeveloped good, though it could hardly be so termed where reason governs a selfish act—directs it as in forgery, embezzlement, premeditated or cold-blooded murder, judicial or legislative bribery, political robbery, injustice, tyranny, etc.

But there are instances when so-called evils are but evils in appearance and denounced as such. In such cases the denunciator is wrong. He is seeing thru a glass darkly or judges others by himself.

Hypersensitiveness, for example, is a tendency to avoid company, unless of exact vibration with the one in question. Such suffer when disturbed by persons of a fabric that is too far removed from their own state of being, or where the contrast is too great in the vibratory action of the life's impulses. To many, such sensitives appear to be haughty or proud, and they are left to battle for themselves, or are neglected when they should have sympathy or attention in some way. But the world is more prone to judge harshly than have sympathy or charity for wrong doing, or what seems so, at least.

No doubt there is an apparent selfishness as well as an absolute form. The man who loves solitude is often dominated selfish. But this is only another form of sensitiveness. The mental action of such is simply like the gentle swaying of the hair-spring to a watch, and the presence of another acts on this like a dynamo on such a spring, namely, stops it; and this is very disagreeable at times—especially while in the midst of solving a problem or under inspiration, as it is largely the case with literary men. This class, therefore, seldom cares for companionship. It may also be due to the fact that they are company enough for themselves, but this does not account for the shock received when suddenly confronted by persons in the midst of their mental wanderings. A shock is always caused by a sudden stoppage in the human machinery somewhere.

In like manner zeal is often mistaken for officiousness or love of display—vanity; the desire to know something for conceit; honest conviction of wrong for prejudice or uncharity; affection for lust; good intentions for villainy, etc. But there is no cure for this kind of mistaking, except to outgrow the shadow which produces it, or grow into the sunlight of spiritual awakening—of spiritual seeing and feeling, and beholding things as they are, not as they seem to be.

THE SCIENCE OF SUCCESS.

Every good act is sure of its reward as evil ones bring disaster. Not that either is the result of judgment, unless Nature be regarded as the judge. But acts are the intelligent effect of the will; and will-power is law incarnate—individualized. Natural law is positive—good—life. The reverse is death or a lowering of the sense-vibration—of consciousness. Matter, per se, is

negative—lifeless. Man vibrates in harmony with the element with which he deals, whether momentarily or permanently, and errs or triumphs accordingly. His failures or successes are a matter of judgment. Intuition is clear as long as he is in rapport with spirit or the positive of Nature by good intentions or spirituality, and he attracts or is rewarded with what he sends out. The reverse follows evil intentions, and "superstitious" people say he has been punished by God. Morality is a science.

THE LAW OF LOVE.

If people understood the power or influence hidden in the higher emotion of love or sympathy much of the prejudice of human kind could be allayed as well as the malice of the animal. Love is a force that neutralizes viciousness, ill-feeling, and even pride, if directed rightly or persistently. It is death to some systems, just as malice is death to very sympathetic beings when consistently directed. Love may control the serpent or the wasp, for it is the poison that empowers them to act—this being their central life-force—and a genuine heartfelt sympathy or love-wave thrown over them, acts like a charm or an electric shock to their peculiar sensitiveness, which is an attribute of all venomous creatures as it is of prejudiced or so-called touchy people. Love controls the universe, and in man it is the same power limited to his understanding and influence over his animal nature.

BE TEMPERATE.

It seems to me after a lot of hard thinking, that at birth each person is endowed with so much capital in the form of mental and bodily energy. If this capital is well invested by our guardians (our parents), we will arrive at maturity in a fairly prosperous condition. Now, if we take care of our capital, we can remain a good while in this valley of sunshine and shadows. If we spend faster than our energies can accumulate, we soon lose the surplus interest, and the principle will quickly vanish.

Therefore, it behooves us, one and all, to be temperate in all things.—There is a time for everything—"Variety is the spice of life." Be calm and deliberate in all you do—divide your work and pleasure that you may avoid the ever maddening scramble to make lost time.

Don't worry, nor let your blood boil and seethe through your brain. The calm man in quarrel or trouble will always have the advantage.

L. R. HILLIER.

EDUCATION.

When a man lets muscles become flaccid and emaciated through lack of exercise, he makes it impossible for him to carry heavy burdens. Likewise if a man does not improve his mind and nourish his brain by study and social converse. His mind, too, becomes incapacitated to grapple with the problems facing him constantly.

Nothing gives more pleasure than understanding how to utilize our acquired knowledge.

Education is an eternal process. If I were a materialist I would say a man's education should continue until transition; but being a Spiritualist I say education must continue forever.—L. R. H.

Self-Possession.

This is a state of mind or soul attained by percipency, or a clear understanding of things in general, without fear of acknowledging one's ignorance on any subject; for even wisdom is necessary to know how to manifest one's ignorance gracefully, or in a manner that makes criticism rebound on the critic to the latter's discredit or disadvantage.

Ignorance is no disgrace, but a disdain for the same often discloses a shallowness far below the disdained, and he who can retain his self-possession under such circumstances is the superior in mental ability in general, even if not in specialties.

BY A KEEN OBSERVER.

Ex-Secretary Long's Impressions of the Workings of Woman Suffrage.

Hon. John D. Long, recently a member of President Roosevelt's cabinet, is not afraid that women will compromise themselves by exercising the right of suffrage. At a hearing recently given by the committee on election laws of the Massachusetts legislature, on Governor Bates' recommendation that women be enabled to vote for city and town officers, Mr. Long said in part:

"I was in Colorado and saw an election there. My daughters and their grandmother voted. I watched them, and as I saw the process the whole argument about contamination vanished utterly into thin air. The election in that Colorado city was as orderly as in Hingham or in any ward of Boston. I have a tender feeling toward my own; I should object to any infringement on the delicacy of their lives, but they were not put to half so much notoriety or exposure as they would have been in a street car, or at a concert, or in getting into this room. My daughter, who is now working as a physician in the New York slums, comes in contact with the saddest elements of a great city. The exposure to which she was subjected at the election in Colorado Springs was nothing to the exposure which she faces now and of which I am very proud.

"It is sometimes said that a woman ought not to vote because she cannot fight. This is not true; she can. Some women lately have shown themselves pretty heroic against invading burglars, while some men have run away. A vote has nothing to do with fighting; it is the expression of an intelligent opinion. Besides, we are not going to have much more fighting.

"It is said that women do not want to vote. Well, not half the men vote. You cannot drum them up to vote even in exciting elections. Most men do not want to vote, but if it is a question of right it would not be just to deprive me of a vote because some other men do not want it. It has been said that the best way to repeal a bad law is to enforce it. If the majority of women really do not want to vote, give them full suffrage, and they will at once elect men who will repeal it.

"There is no argument against equal suffrage on the ground either of right or of expediency. It takes little or no time. The ordinary man does not give three hours a year to the exercise of suffrage. There is nothing in it to impair the nature of women. It has been tried in the election of school committees, and who is conscious of the slightest effect which it has had in absorbing the time of women or of unsexing them or of affecting their domestic relations?"

ON A SOUND BASIS.

Arguments For Woman Suffrage Are Built on a Foundation of Reason.

Our cause is based upon the fundamental principles upon which our national government rests, that "taxation without representation is tyranny" and "governments derive their just powers from the consent of the governed," principles which were not created by our government and which it has no power to abrogate or destroy, but are as old as humanity and will endure until humanity ceases to exist.

Suffragists have never assumed that the possession of the ballot is an end in itself, but a means to an end, which is the development of the individual through the responsibility of citizenship and the education which compels the voters to think and form opinions upon subjects outside of their own personal interests.

That a number of men and women perpetrated frauds at a recent election in the city of Denver does not in any degree affect the justice of equal suffrage. The hysterical effort of a portion of the public press to claim that "women were the leaders in these frauds" and that "they participated in them in greater numbers than men" would be grotesquely absurd if it were not pitifully true that the majority of people unthinkingly accept these wild exaggerations and distortions as if they were facts and base their opinions upon them.

Had this been the first time that voters had "repeated," "stuffed the ballot boxes or accepted or given bribes at elections there might be some show of justice in claiming that the participating of women had something to do with the corruption, but the fact that long before ever women voted wholesale use of tissue ballots, the voting of graveyards, lodging houses and poor farms and every possible form of intimidation, and even assassination, were employed in carrying elections would prevent any honest thinking person from claiming that woman's presence in politics was responsible for the election frauds in Denver.

REV. ANNA H. SHAW,
President National Woman Suffrage Association.

Moral Tone Needed.

When the influence of the great army of women who make up the bulk of the church members in this country can have a direct expression at the ballot box, there will come with it a moral tone now sadly lacking in every department of the government.—Lucy Stone.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



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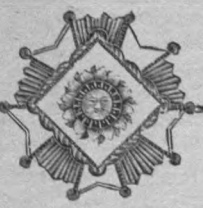
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IMMUNITY FROM DANGER.

Can Calamities Be Averted by Mental and Moral Harmony?

We are naturally attracted to people of our own tastes, habits, or desires, and they to us. It is law due to the magnetic relations existing in the atoms of our make-up.

Originally these atoms are as we inherited them, but we begin to reconstruct them as soon as we begin to act and think. Thus they may become grosser or more refined, purified or vitiated, according to our mode of living.

Impure thoughts create an impure magnetic aura, just as anger or hatred poisons the blood—the first demonstrated thru psychometry, the latter thru a branch of material science (under government authority at Washington, D. C., with Prof. Elmer Gates at the head).

The magnetism emanating from such a condition naturally partakes of the cause—its creator—just as man partakes of an intelligent cause, being intelligent himself.

Now, we know by thousands of experiments and tests that single individuals can impress their influence on an object, like a bed or chair, used by them—on their surroundings generally, and often to an extent beyond their home environment; and that this influence betrays the nature of their interior state, and has more or less effect on people surrounding them—the stronger affecting the weaker for good or evil, according to the ingredients of their aura—their magnetic influence. Furthermore, that they attract or repel people according to the magnetic relations existing between them. The pure; or highminded will attract the pure; the sensual or prejudiced their like. But the higher will repel the lower and vice versa—the latter sensing a timidity or fear when encroaching upon the former (unless this keener sense is dulled by criminal intent), while the first named are more or less disagreeably affected by the uncultured and undeveloped.

Nature operates on the same principle, being like the former, magnetic or electric (one a modification of the other, but constituting the link between mind or spirit and matter or substance). And just as a bog will attract the impure elements of its surroundings, so an impure community of people will attract the impure elements passing over or around them in the air currents, and create an epidemic.

In like manner the discordant or disturbing elements of a community—if in the majority—will attract a passing atmospheric discord or disturbance, and result in a tornado—like meeting like. So a cyclone or an earthquake may be attracted to cities, the sea or forest afford better leads than brick and mortar. But a discordant magnetic condition created by men and women is subtler in its attraction and composition, forming a force center that acts like a law of gravity, and inviting its counterpart to its bosom.

The destruction of cities where discord reigns or wickedness is rampant, and counterbalances the influences for good in their midst, is but the natural effect of a natural cause and need not disturb any one to shout for Jehovah or call such calamities accidents. Nature seems to operate for effects that punish and bless mankind according to requirements. And if harmony and good will prevailed generally, we no doubt would have the millennium coming this way; for law is consistent and a harmonious mental state would meet the same consistent relations with matter that a discordant one does—like attracting like.

The Idol Worshiper.

BY LEWIS R. HILLIER.

I was sitting up one night with a sick friend, John Siver, who had returned from his travels stricken with a fatal lung disease. The clock slowly ticked the minutes away as I watched the labored breathing of the sleeping invalid.

About two o'clock in the morning he opened his eyes and gazed at me with a most peculiar look. Great beads of perspiration gathered on his forehead and his fingers began to twitch nervously. I asked him if he wanted anything. Ashen palor overspread his face as he said: "Please open that sea-chest in the

corner, and bring me the wooden image which you find."

I opened the chest and took out a wooden idol of a most hideous aspect. I carried it to the bed and John clutched it eagerly and then began to offer a petition to some heathen God. The language was most shockingly blasphemous and it fairly curdled my blood to hear it. I stood transfixed with horror at this strange performance. How wild were these actions on the part of one whom I had always looked upon as a constant Christian, whose faith was as firm and unyielding as the rock of ages.

The sick man finished his petition and dashed the idol to the floor. After his violent actions he fell back weakly and closed his eyes. I sprang to his aid and heard him murmur: "Lead us not into temptation," then 'he death rattle was in his throat and in a few seconds the spirit had left its tenement of clay.

After the funeral I retired to my study and opened an envelop which had been found in John Siver's desk addressed to me. Here is the narrative:

To William Hicks:—I John Siver, was once in a certain settlement in India. A party of us strolled one day into a temple, and I am afraid we were very imprudent in creating a disturbance and interrupting the services as we did. Soon a tall priest, dressed in white came towards us. My companions fled but I was detained before I could escape. The priest laid his hand upon my head and then walked towards the altar. I was constrained to follow. Some hidden force dragged my reluctant feet along. Arriving before an idol on the altar, the priest made a motion and I was forced to kneel and pray in a most blasphemous manner. Next I arose and received, against my will an idol which will be found among my effects. Then the spell was lifted and I hastily left the temple and joined my companions. I said nothing of my strange experience. I carried the idol about for years. I tried to destroy it, but could not do so. It caused me to worry continually, to think that I, a Christian, should own a heathen idol.

The worst is yet to come. Every year on the anniversary of my involuntary worship; that same power which first seized me in the temple, again compelled me to pay homage to the heathen god.

A house devided against itself cannot stand. I tried to resist; but once each year I was an Idol worshiper in spite of all attempted resistance.

This phantom in my soul has destroyed my peace of mind. It has been the chief cause of my present sickness, which I know will end in death. Bitterly do I regret having entered that temple in mysterious India.

Burn this dear friend, and keep my secret. If you have noticed anything peculiar in my manner of late years, you now know the cause. I hope to be freed from the incubus in the life beyond death.

Your L. fe long Friend,

JOHN SIVER.

Gloucester, Mass.

Soul Calisthenics

Calisthenics for the soul is as much needed as for the body. A child chained in a dungeon might grow like a weed in a cellar—without sap, strength or color. So a soul, buried in the physical body, listless in aspiration, might keep pace with its outer covering, but it would be minus a will and the consciousness needed to give it locomotion and sensibility to do and to be—to know of a future existence.

Labor and study develop these qualifications; for in both are implied efforts to overcome obstacles, and these obstacles are the calisthenics that expand, strengthen, and develop the soul—bringing forth its manhood and genius—that which gives it courage of action as well as a will, and the proper intuition is a safeguard for that will.

Children love praise because they lack judgment to estimate their own values. Some children show a lack of this much needed mental qualification far beyond maturity. The apology for appreciation is not always valid, in that some ever crave it, forgetful of the law of reciprocity in human nature.

TO ESSAY WRITERS.

To the Three Questions:

If forgotten events of childhood can be recalled in old age, where have these impressions been stored?

And where have those thoughts not the effect of a past experience and called intuitions, been stored?

Is the soul a mirror for the reflection of truth unknown to exterior consciousness?

In issue of September 24th, I will answer the last first. Namely:

Spirit, i. e., life, love and truth, always was, is, and will be, thus in conscious individual development the soul, being the nearest to spirit, mirrors and reflects down more of the truth than either mind or body.

So-called intuitions are the effect of past experiences, gathered from some prior circumstances (perhaps in some former human body or of some other kind) and stored into the higher soul-consciousness, which supplies it when needed or called upon.

The impressions of childhood have been stored in the brain.

Every particle of spirit or natural cosmos operates in a spiral direction; mind on the mental; and soul on soul plane, which begins to consciously reflect absolute truth on spirit.

Most people now on earth are individually realizing on the mental and physical plain combined, while some few are adding the soul plane also, thus forming the trinity.

LILLIAN.

If forgotten events of childhood can be recalled in old age, where have these impressions been stored?

In the soul; for is not the soul the mind. Not floating here and there as many think and write, but in our very soul which is spirit; for as sure as we live to-day this is a fact whether shown to be so or not by our scientific professors. We gather together particles each day; we live in our brain cells and they never depart or scatter until they have filled their mission. Yet I say again, there are thousands perhaps who never can recall anything that transpired in their youth, but I can remember as well as yesterday the things that transpired in my youth at the age of 4 years, and I know for a certainty they have been stored within me, for I can demonstrate things all along that line of thought and am certain they have not been out in the atmosphere and rebounded back. They stay locked up until they are needed in another way; then they come up before us as fresh as if it happened yesterday.

The soul is a mirror of reflected ideas, but is known to consciousness as a bird is known to fly, because its actions are a consciousness and can be traced to no other cause than life.

MRS. J. T. MORRIS.

Kansas City, Mo.

[Those disposed to answer the three questions above are requested to hold to their text, and not to criticism on the replies; and to do so within the space allotted—300 words or less.—Ed.]

Are you Psychologized?

As we may involuntarily take up the refrain of a generally prevailing opinion, we can in like manner share in an equally generalized feeling of suspicion, doubt, confidence or reverence concerning a stranger in or a resident of a community—whether that opinion or feeling be right or wrong.

If right we feel as though the thing were settled; if wrong we sense an unsettled condition of mind—unless governed by partizanship or prejudice, when we settle it ourselves.

But, while freed from either, and we are governed by the psychic atmosphere surrounding us rather than the truth, it may be known by a discontent with self. The soul that disfavors untruth or injustice feels as discomforted by false vibrations as a dainty individual feels when encroaching upon filth.

Such is the psychology of environments, and to which the larger proportion of humanity is subjected.

The only safe-guard against its controlling influence is to study the finer forces of nature through self. To become acquainted with self as a spiritual being, therefore, is the only road to freedom, perfection and ultimate happiness.

LITERARY WORLD

Any book noticed in this column can be had at this office.

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It is not the blood and brain which qualify the man, but the man (as a soul germ) which qualifies the blood and brain.



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GOD IN NATURE.

As Perceived by the Created Spirit—The Divine Spark.

J. P. COOKE.

In a recent article from Swami Rami, one of an interesting series which the editor of THE SUNFLOWER is giving us,—(one of a feast of good things,) we are pleased to find the reference to forms of Spiritualism as known in India. There the Inner Light is known under the doctrine of Divya Drishti. The life and light of all our seeing.

A. J. Davis elucidates this truth with great clearness, referring to its beauty and purity, its innate loveliness in "Arabula" The Divine Guest. It is the spirit life of light. The kingdom within is sung by Angelus Silesius thus:—

"How far from here to heaven? Not very far, my friend, A single hearty step Will all thy journey end. Hold there! where runnest thou? Know heaven is in thee! Seekest thou for God elsewhere? His face thou'lt never see."

Spiritualists if reasonably faithful to their philosophy have no ground to fear the prediction of a certain school of thought that religion is a childish superstition of the race which is to be outgrown and disappear before the full light of science.

As well might the sphere of mother love be banished. The sphere of emotion the religious sphere, is deeper and higher than mere knowledge, great as is that sphere.

Religion properly conceived is the normal attitude of the human soul and cannot be lost to the world.

But how shall we receive the conditions of scientific research and still behold the hand of God in the gentle array of the lilies?

Contrary to much of the teaching of effete theology, we must bring God back into the universe as the inner life of all things. We must conceive of Deity in nature—not simply, at the beginning of it, or as over it, but as in it.

In it here and now, as a power pervading its laws, vivifying its energies, unfolding its inner life into outward expression, making it knowable.

Science is not necessarily aesthetic. Science demonstrates a law of evolution instead of sitting open-mouthed before the word "Miracle." But none the less science, as interpreted by Herbert Spencer, by John Fiske, by Romanus and a host of honest men and honest intellects, finds everywhere gradation, development, progress from cause to effect—it every where finds an incomprehensible power, not ourselves, which religion has named Deity or God.

Wherever we find law, order, system and beauty there we find manifested the love and life and inner light which in their very nature are eternal, divine!

The Sun Centres, receive their power from the spiritual sun whose rays waft together and apart in the divine breath. The life of all!

It is written "The sun which we see in meridian splendor is only the reflected incandescence of those light-rays which are kindled in their passage from the Sun of Suns to the Zodiacal bodies, the dazzling light of our sun being the concentrated igneous gases, caused by the velocity of the etheric cells passing perpetually from the Central Sun of Suns

The Pythagoreans believed truly, that it was in this Central Spiritual Sun that the soul became forever united to its spirit, having previously suffered throughout all the lower spheres of creation. (See Rev. XVI. 8-9.)

"That state of peace I saw, wherein the roots of new existence are all destroyed, and greed and hatred, and delusion, all have ceased. The state from lust of future life set free! That changest not, can ne'er be led to change. My mind saw that! What care I for those rites?"

Wherever we see the budding and flowering trees, we see the circle of seed, tree, fruit and seed again."

We see it in the upspringing grass and ripening fruit, in the calm beauty of the hills, in the speechless sublimity of the Alps and in the spoken sublimity of the ocean, whereon the eye rests, we are reading no past thought of a god who has come and gone, of no absentee deity, but we are standing face to face with the vital potency of a very present omnipotence. Science indeed, may open a way into the universe,—not that God may go out, but that we may apprehend him the more dearly in the spirit.

The universe is not something ut-

terly apart from him and that afterwards he as spirit flows into, to dwell in it; it is not that chaotic matter first exists as something apart from him, and into which a vitalizing divine spirit is afterwards infused. Spirit itself is the organizing creative substance, drawing darkness to it and conditioning this darkness, (as in crystallization,) into knowability.

Matter is negative and is by its nature penetrated and possessed by the divine energy of spirit. It is not a beginning de novo, but a manifestation of spirit or divinity.

"All things are held by the law of attraction," says Jesus, and the attraction, "is God, the inner life and consciousness of all things.

As our honored friend and brother Wm. J. Potter, the earnest worker for the cause of "Free Religion" has put it;—Spirit and matter are, in their essence, equally eternal (as light and darkness,) and equal elements in the primal origin of things. We might call the one the active, the other the passive side of the eternal nature. In God, we may conceive that the two coexist in perfect unity making indeed one substance; and in any form of manifested being the two must be wedded before created spirit can come to personal consciousness or give any utterance of itself.

Without matter, spirit, could not be organized into knowability, and without spirit matter would remain forever without form and void. Uncontrasted darkness is not known save as a spiritual perception. The laws of nature are the immediate outgoing of God's present energy, the divine purpose and thought in process of action at this very moment.

"As, unto few the power is given To pass beyond the bounds of time, And lift the radiant veil of heaven, To view her mysteries sublime.

Let those, in whose majestic light The source of knowledge lies concealed

Prepare us to receive aright The truths that yet shall be revealed.

Amendments, to be Presented at the N. S. A. Convention October, 1904.

To amend article VI, section 1, by inserting after the word "convention," in the thirteenth line, the following: "and one additional delegate for each fifty members, or major fraction thereof, of said subordinate society."

Amendment proposed by the 1st. S. Assoc. of Washington, D. C.:

Resolved, That the officers of the N. S. A. shall consist of a president, vice-president, secretary, and treasurer, who shall be trustees, and with 5 others constitute a board of nine trustees, who shall have charge of the business affairs of the association, and shall be chosen by written ballot by the duly accredited delegates present at the regular annual convention.

Beginning with the convention of 1904, the officers of the convention shall be chosen for the following terms: Two trustees for four years, two trustees for three years, secretary and one trustee for two years; the president, vice-president, and treasurer for one year. The president shall be elected annually, but at the termination of the respective periods of offices of the other members of the board the term of office shall be four years.

The First Church of Spiritualists, of Pittsburgh, Pa., submits the following to the delegates of our next convention, viz: Amend article IX of Constitution: Strike out the words "or at such other time or other place as this Association may determine at any annual convention."

The Mass., State Assoc., Amendment: Amend article VI of Constitution by adding the following sentence at the close of present paragraph of section 1: "State associations composed of both delegates and lay members shall be entitled to one delegate for their charter and one additional delegate for each fifty, or major fraction thereof, delegates in attendance at their annual conventions; also an additional delegate for each fifty lay members, or major fraction thereof, in good standing upon the books of such state associations chartered by the N. S. A., October 1st, of each year."

Amend article VII of Constitution by inserting at the close of the third paragraph, section 1, the following: "By collecting twenty-five cents per capita from each lay member in good standing upon the books of all state associations chartered by the N. S. A., October 1st, each year."

SCIENTIFIC AGRICULTURE.

The Effect of Electricity on Roots.

When an electric current is passed thru soil or water in which plants are growing, it has been found that the tips of the roots turn toward the anode, or place where the current enters the medium. About two years ago this phenomenon was explained on the hypothesis that it was not due to any merely chemical effect, but to the action of electrons or atomic electric charges; and it was concluded that the protoplasm of the plant embryo is stimulated by negative charges and paralyzed by positive ones. From an account of recent experiments at Harvard University, published in the American Journal of Science, it would appear that these views are entirely correct. To quote an abstract given by the Electrical Review:

"Seedlings have been grown in ordinary soil and by the water-culture method in the presence of an electric current under greatly varying conditions of temperature and current density with entirely uniform results. The least perceptible current passing by the roots has been found in time to overcome the normal geotropic tendency and to turn their tips toward the anode. The passage of a comparatively strong current for a few minutes will produce a marked curvature after two or three hours. Vigorous roots have been deflected ninety degrees from their downward course in half an hour, and with the current continued the roots grow horizontally toward the anode, while if the current be discontinued they continue curving until a complete coil is formed, or they may gradually bend downward again, forming a double curve. The region of the initial curvature is dwarfed in its growth. There is also a flattening of the root on the concave side of the curve. A microscopic study of these electrically curved roots shows the protoplasm of the side nearest the anode coagulated and killed by the action of the current. Where the roots have been acted upon for but a short time, only a few of the cortical cells are affected; while for longer actions or more intense current the affected zone grows wider and wider and the normal part is practically a straight line at right angles to the path of the current. Very weak currents tend to check growth in length and the roots consequently take on a more stocky appearance. These results are practically uniform, notwithstanding what the ions or electrons are. Distilled water, very dilute acid, gasses and neutral salts are apparently alike in this relation, so that it is improbable that the results of these experiments can be attributed to pure chemical causes.

"It would seem that the all-important factor is the electron or electric charge of the ion; more specifically the positive electron—this being the one which produces the most striking effect. These effects are always in the same direction, as far as is known, causing paralysis or actual death of the protoplasm exposed to the action of the positive charge. Negative electrons seem to be too neutral in their relation to living cells, any effect, when perceptible, being a stimulation of the protoplasm."

Claudiaudience.

Whether it is the material ear that can, at times, or under conditions, attune itself beyond its normal vibration, or whether it is the spiritual ear that hears under circumstances, and transmits it to the spiritual ear, is indifferent. We hear, or claudiaudients so-called do, and that is an established fact. And whether things heard in that way are called material or spiritual, makes no difference either. It gives us a superior knowledge of things, and that is sufficient to cognize it. Whitman claims to have heard the grass grow; others claim to have heard the blood flow in human veins situated far in the interior of the physical organism. If the spiritual senses are simply a higher vibration of the material, claudiaudience is as natural as ordinary hearing, and shows in which direction we are tending. "Spiritual gifts" will be man's natural inheritance at some future date.

In the polish of superior accomplishments man loses taste and talent for the coarser enjoyments and employments of life.

The obstruction of truth by a sin of omission or commission is a crime against humanity.

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Astrology in a Nut Shell. A book of 150 pages, filled with over-views in Astrology. Tells how to read your own horoscope, logical, instructive, the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50

The Seven-Year Tradition Concerning Bodily Change.

Tradition says it takes seven years to outgrow an old body for a new one. This is true, but under conditions—these being that it only applies to the flesh; and to invite a renewal, a change of environment must be substituted.

To change the flesh we must first change the blood; for the latter makes tissue, and this makes flesh, and we can not change the nature of the blood without a change of air.

Nerve tissue is renewed by magnetic or electric environment—either emanating from people as a class, or the earth by a change from a marl to a mineral soil, or vice versa.

But by remaining in one locality, changes become very slow or cease altogether. This is where the traditional seven-year change meets with rightful doubt. Stagnation begins where change or growth ceases, mentally and physically; and if ill or decrepit, death must soon follow.

A new lease of life may be obtained under such circumstances by a radical change, both of climate and people. But a return to old haunts should not be undertaken till the entire flesh body has been renewed, which requires about seven years, or a little over; for a half-way cure is worse than none, because the double attraction of elements to the body—those finding favor with the old and those seeking the new, under the law of affinity—would affect the mental nature of the individual to the extent as to invite other troubles, perhaps worse than the former, and often such that are detrimental to the brain and nervous system.

Thus let it be seven years or more, under which circumstances the tradition may be resolved into a fact.

Colors in Spirit.

As beauty in spirit stands for perfection, so beautiful tints bespeak of virtues or spirituality—each color or modification telling a tale of character unfoldment. But as deformity represents imperfection, so the coloring may be streaked with gray or black or discolored as a whole—murky looking as a lowered atmosphere—and tell a tale of woe, of discord or vice, losing its transparency compatible with the lack of spirituality or increase of unspiritual tendencies. As there is differentiation in human character, so there is naturally in aural tints, and we must therefore study human character to understand the science or language of colors in spirit.

But if red signified love or spiritual aspiration—to infer from the interpretation placed upon it by the majority—and blue faith or consistency, of which purple represents the combination the medium or the spirit who shows purple may be congratulated—perhaps both, for as a rule, like attracts like in such matters.

A question for psychics to ponder over is why we draw erroneous physiognomical expressions of people by reading their works, yet form correct character delineations of them tho at variance with their writings.

We see the good in others as we are free from faults ourselves.

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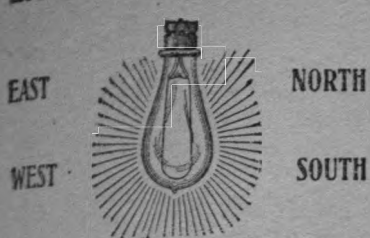
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LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, and other business meetings, in fact, everything of which you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of papers as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

In addition to writing names and dates legibly, correspondents are requested to mention the name of their town or city in the correspondence or add it to the document itself, for it has already happened that the postmark on the envelope failed to show up, and with no mention of the place within, the writer's effort was wasted.

Mrs. M. A. Deibler of 12 South street, Olean, N. Y., writes that the society in that town is in a flourishing condition, and that THE SUNFLOWER is indispensable to its members.

Lake Brady Camp Association has elected following board of officers for the coming year: President, C. F. Hunger of Cleveland; vice-president, G. W. Rouse of Kent; secretary, A. G. Keck of Akron; treasurer, Adah Merrill of Lake Brady.

Mrs. Lang, secretary of Harmony Circle, Buffalo, writes under date of Sept. 27th; Harmony Circle held its first meeting of the season at Sterling's Hall, 374 Connecticut St., this Tuesday evening. The hall was beautifully decorated with flowers and palms. The lecture given by the guides was very impressive, and the tests given were all recognized. A cordial welcome is extended to all.

Our correspondent at Lynn, Mass., writes: The clerk of the weather smiled graciously on the Spiritualists Sunday, as the day was one of the pleasantest and most beautiful of the season, and the series of the many enjoyable meetings which have been held in this beautiful grove during the summer months was brought to a successful close. There was a large attendance and many new faces were noticed among those present, indicating that the interest in these grove meetings is spreading and increasing as they progress, and as the ability of the speakers and lecturers who occupy the platform becomes known, and it can be truthfully said that the Lynn Spiritualists' Association has secured and presented many of the foremost and ablest mediums and speakers in the country engaged in spiritualistic work, at Unity Camp this season, and none more so than Mr. and Mrs. Geo. W. Kates, who have occupied the platform for the past four Sundays, during the month of September, and who will begin the remainder of their engagement which is for the months of October and November, in Cadet Hall, Market street, Sunday, October 2d.

Adella Lakey of Buffalo, writes; Mrs. M. E. Lane has begun a series of meetings at her parlors, 215 Virginia street, for Sunday evenings. Besides Mrs. Lane, other mediums will be secured to assist. The first meeting was held Sunday evening, Sept. 25th, which was a success. The guides of Mrs. Lane delivered a very fine and highly instructive lecture. After the lecture a half hour was devoted to tests. There was a large number of strangers present, and the tests were all readily recognized. Success to the good work.

The Amish people of Columbus, O., have withdrawn their children from the Troy school district and established a parochial school. They refuse to send their children to the public school because it teaches them that the earth is round. Their church holds it to be a plateau. The children, who constitute more than half of the school population, were frequently arrested for truancy.

We have received several requests

for the address of Prof. A. C. C. Pfuhl. The last we knew of him he was at Butte, Mont. If he will send present address we will be pleased to publish same.

W. V. Nicum of Dayton, O., writes: The members of the Light of Truth Society have leased a new hall at 112 South Broadway on the ground floor and furnished it in first-class style. They began their winter campaign Sept. 1st, and the audiences every Sunday evening are made up not only of Spiritualists church people, theosophists and new thought people which is very encouraging. When we can interest the outside world enough to get them to attend our meetings, give us their support and good wishes then we can rest assured we are making some headway towards changing the race-thought of the age into a broader concept of life. The writer has been engaged as the regular speaker until the first of January, 1905.

HARDEN—McKEEVER—At 12 m. Tuesday, September 27th, 1904, occurred the marriage of Miss Esther McKeever, of Washington, Pa., and Mr. Arthur DeWitt Harnden of New York. The ceremony was performed at the home of the bride's mother, Mrs. Minnie McKeever, in East Wheeling street, in the presence of about 75 guests, immediate relatives of the two families and a few close friends of the bride and groom. The officiating clergyman was the Rev. Dr. P. R. Ross, pastor of the Presbyterian Church of Waverly, N. Y. The Episcopalian ring ceremony was used. Miss McKeever was unattended and was given away by her uncle, Mr. Chas. S. Caldwell, of Washington. The best man was Dr. Harry Fish of Waverly. The bride has been one of the best known girls in Washington society. She is a member of a leading family, being a daughter of Mrs. Minnie McKeever, and a granddaughter of the late A. B. Caldwell. She was formerly a student of the Washington Seminary and attained considerable note in this vicinity as an elocutionist. Mr. Harnden is a young attorney of New York, being associated in his law practice with former Governor Frank C. Black of that State. Mr. and Mrs. Harnden will after their honeymoon, reside in apartments already furnished at 77 Leffert's Place, Brooklyn, N. Y.—Washington, (Pa.) Observer.

Mrs. Addie Cooper of Syracuse, N. Y., writes: The first Society of Spiritualists convened at 352 S Warren street Sept. 25, with Mrs. M. E. Clark as speaker and Mrs. Lydia Marol presiding at the organ. Mrs. Clark read a chapter from Corinthians taking for the subject the old thought, "Charity," upon which many new ideas can be advanced after the lecture the speaker answered written questions and psychometrized article. All seemed pleased. The hall was well filled. Wednesday evening a seance was held in the hall with a good audience. Friday evening a progressive euchre party is held in the hall which are well attended. Sept. 27 Mr. C. B. Nichols, the materializing medium, called on your correspondent. He with Mr. E. B. Fuller of McLean were on their way to Cortland to hold a seance. Mr. Herrick, the trumpet medium from Mich. is here to hold seances. Lectured for the society on Sunday Oct. 2.

Our correspondent at Toronto writes: Mrs. R. S. Greenlees Pastor, holds meetings at cor. Queen st. and Bathurst, Occident Hall is doing a grand work. She has been here a little over a year from Manchester England, is doing wonderful work and is an excellent medium. D. B. Jimmerron, medium for physical manifestations, has done a good work. All of his visitors are well pleased with his wonderful manifestations, many spirit pictures have been recognized. We hope he will return again as he goes to his home 217 Virginia st Buffalo. Our best wishes are with him.

A child may have talent for music, but without the mechanism of educational training it cannot express its genius acceptably to audiences. So it is with those who have the "gift of tongues" or inspiration. Without the education or qualification to express their thoughts properly they are not respected by the public, nor are their utterances accepted by the critical or educated.

It makes very little difference to a fact how much we differ from it.

N. S. A. CONVENTION.

Headquarters of the N. S. A. Official Board.
Will Be at the Linden Hotel, St. Louis Mo—
From Oct. 12th Till after Convention.

All Convention meetings will be held in the Spiritual Temple, 3015 Pine street, St. Louis, also reception on Monday, Oct. 17th at 8 P. M. Convention meetings:— Business sessions daily, at 10 A. M. and 2 P. M. evening meetings, of music, singing, speeches and tests, at 8 P. M.

All meetings day and evening, absolutely free—no admission. All are invited to attend.

Even talent of the best will be presented. Among those who are to participate, are speakers, Will J. Erwood, Dr. J. M. Peebles; W. J. Colville, Mrs. R. S. Lillie, Mrs. Laura G. Fiken, and others of note. Mediums, Rev. E. W. Sprague, Maud Lord Drake, Mrs. G. G. Cooley, Mrs. E. A. Sauer and other well known test workers. A grand time is expected for our cause.

Business sessions will present many features of the utmost importance. The usual routine will be followed, but it is expected that many questions and issues of great value to the cause will be presented which will call for wise deliberation and much discussion on the part of the brainy delegates who are to be with us. No person should miss even a single session; kindly arrange plans for sight-seeing so as not interfere with your attendance at the meetings.

The N. S. A. cannot make terms for rooms for delegates or others—Information on this matter can be obtained from our Trustee, Thomas Grimshaw, at 3015 Pine street, St. Louis Mo, by addressing him with stamp. A list of rooming houses, comfortable and convenient, is to be found at his address.

In reply to critics, we are led to announce that it is impossible for any outline of work for convention to be published prior to convention, for aside from the Amendments and usual routine that have to be presented, we have not sufficient data, of what will be done, to give any intelligent idea to the public; nor can we give our annual reports at an early date, as we do not close our books nor make up reports till October. As reference has been made in one of our journals to the liberal spirit of the N. S. A., Treasurer Mr. T. J. Mayer, with the remark that money is not everything it is my duty to herewith say that, in addition to his generous help to this association from a monetary view, Mr. Mayer is a man of keenest business acumen, and sagacity, and of invaluable aid, not only at conventions and board meetings, but during the entire year, as adviser, helper and one of farsighted judgement in the management of office duties at head-quarters. Your secretary feels of greatest obligation to him, as should every member and society of this Association.

MARY T. LONGLEY,
N. S. A. Sec'y

Has Evidence.

B. F. Underwood in a letter to a bereaved friend, writes:

I am satisfied, as well satisfied as I am of anything, that belongs to the domain of conviction, that death, so called, is not the end of human life, but a transition to another stage and condition. You do not so believe. You would if you had the same evidence which I have had, but this you may never have; and beyond the satisfaction which conviction affords, it probably matters little whether we recognise the continuance of life or not; since here we have all that we can well attend to.

You must permit me to believe that you will meet your wife and your son under better conditions than we know of here.

Every truth has an alpha that leads to its omega. As a knowledge of arithmetic is necessary to comprehend algebra or geometry, a knowledge of psycho-physics or the relations of the mental to physical nature must be acquired to comprehend the science of predetermining sex.

Being ashamed of age makes it seem unnatural. Why not be ashamed of death? Or, are they both unnatural in the absolute. Do perpetual youth and immortality go together?

A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

No. 1	No. 2	IN EFFECT JUNE 19, 1904.	No. 2	No. 4
a. m. p. m.	a. m. p. m.		a. m. p. m.	a. m. p. m.
7:35 5:00 Lv.	Dunkirk	Ar.	9:30 6:00	9:30 6:00
8:05 5:10	Fredonia	Ar.	9:15 5:52	9:15 5:52
8:09 5:14	Laona	Ar.	9:08 5:48	9:08 5:48
8:29 5:38	Lily Dale	Ar.	8:52 5:32	8:52 5:32
8:33 5:42	Cassadaga	Ar.	8:49 5:29	8:49 5:29
8:41 5:49	Moons	Ar.	8:41 5:21	8:41 5:21
8:48 5:57	Sinclairville	Ar.	8:34 5:14	8:34 5:14
8:57 6:06	Gerry	Ar.	8:25 5:05	8:25 5:05
9:09 6:16 Lv.	Falconer	Lv.	8:14 4:54	8:14 4:54
9:45 6:45 Ar.	Jamestown	Lv.	7:45 4:30	7:45 4:30
9:14 6:21 Lv.	Falconer Junction	Lv.	8:07 4:47	8:07 4:47
10:05 7:07	Warren	Lv.	7:17 3:57	7:17 3:57
11:20 8:25 Ar.	Titusville	Lv.	6:00 2:40	6:00 2:40
a. m. p. m.			a. m. p. m.	

*Daily.
*Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk, 10:30.
For return see number 3 above.

SPECIAL SUNDAY TRAINS.

July 10 to September 11, Leave Dunkirk, 9 a. m., Lily Dale, 9:37, arriving at Jamestown 11 a. m. Returning, Leave Jamestown 5:00 p. m., Lily Dale 6:15, arriving at Dunkirk 6:45 p. m.
July 17 to September 4, Leave Jamestown 10:30 a. m., Lily Dale 11:30, arriving at Dunkirk 11:55 a. m. Returning, Leave Dunkirk 1 p. m., Lily Dale 1:34, arriving at Jamestown 2:45 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer, etc., Warren and Irvineton. 92-1yr

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"As my month is nearly up I send for another month's treatment. The day I took your medicine I measured 58 inches around my abdomen and today I measure 53 inches. So I have lost three inches in three weeks. I don't think that is bad. I am very short so you see that is a big weight for me. I feel sure you can cure me and I will be so glad. I got my washing done when I began your treatment but now I do it myself. I had such a craving appetite I could not get enough to eat but now it has all left me. I will close asking you to send the medicine soon to
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Ventura, Cal., July 2, 1904.
"I write to express my gratitude to you and your medicine for the good you have done my daughter. She doctored with two doctors here with no results. They could not even get her to eat. She could move in bed and we had to cut off her hair as we could not comb it. After she had been in bed three months a friend told me of your medicine and after God, she owes her health to you. If she gets sick again I will send to you and I thank you so much for what you have done.
MRS. MARY OLIVER."

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"Oh, I am so happy that you have helped me so much. Through me others will send to you for treatment and I will do all I can to help your good works. Good night, and may the Angel World hold you securely for aiding suffering humanity. Your work is one of the greatest and grandest I know of.
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ASTROLOGICAL.

SOMETHING OF INTEREST FROM
A POPULAR TOPIC.

Planetary Influence.

BY URANIA.

There are many people who believe that the planets have an influence upon humanity, but when asked to explain it they are at a loss. There seems to be no scientific explanation, or perhaps they ascribe it to some supernatural and mysterious power. Day and night, summer and winter, spring and autumn, have an influence upon all life, and we prepare ourselves for them as they come. We are so familiar with these changes that we no longer attribute anything mysterious to it, but consider each a natural result of the spinning of the earth in its course around the sun. But each spring does not advance, nor each autumn retreat with a steady march. No two consecutive summers can be said to be alike. We speak of a hot, dry summer; a cool, moist, or a hot, moist one, or a summer in name only, as was 1816, when there were frosts in every month but August. Springs are late and autumns long. Winters are mild or severe. This brings us to the conclusion that there are other forces besides those of the sun which affect our earth. Each planet has an atmosphere. Mars is said to be hot and dry. Venus is largely composed of water, therefore moist. The rings of Saturn indicate other conditions in its atmosphere. These planets with different atmospheres, absorbing and throwing off, electromagnetic radiations, cause modifications in the electrical state of the earth's atmosphere according to their positions, and thereby produce electrostatic potentials of the atmosphere, which vary greatly in a short space of time, every change of which causes alterations in the moods and thoughts of a person and even affects the secretions of the body. It has been found that high electrostatic conditions are favorable for the production of thought. Goethe also observed this, for he said: "I work more freely when the barometer is high than when it is low; since I know this endeavor, when the barometer is low, to counteract the injurious effect by greater exertion, and my attempt is successful." It has also been ascertained that many people are dull and gloomy under certain aspects of the moon to Saturn, while they will be cheerful and happy when it is in aspect to Venus, and so society in London besieges the astrologer to know the favorable times for their social affairs, realizing that upon the mood of the participants, its success greatly depends.

Occultists tell us we are born when the planetary vibrations are in harmony with our natures, or, in other words, our faculties may be known by the position of the planets at the time of our birth. It is thru the nervous system and brain cells that the planets exert their subtle influence. Yes, and thru the aura, which is the finest part of our brain or a continuation of it.

In 1900, on the 4th of April, King Edward (then Prince of Wales) was shot at by one Sipido, who had Mars and Mercury in conjunction at birth. This configuration in a horoscope produces a mind that is extremely sensitive to the vibrations of Mars. To start an argument with such a one is like shaking a red rag at a bull. It often ends by your getting the worst of it; so don't try to convince a son of Mars that his poverty and bad luck is his own fault, for it is not, and he knows it, and he has lots of grit, and is impulsive; look out when he is irritable and gets desperate.

Ah! had Hamlet had this aspect in his horoscope how different the story. Sipido had an excess where Hamlet was lacking. On the date of the shooting, Mars and Mercury were once more in conjunction. Here were planetary conditions favoring the act and exciting the mind to its performance. In Sipido we have the tendencies that would not fail to act as he did, if no modifying influence had ever been brought to bear upon him since birth. Indeed, circumstances, environment and education seemed to have been such that it caused these tendencies to thrive. If you or I had been born with such tendencies, reared in the same environment and under the same conditions, we would have done as he did; that act was simply

a reaction. We would have thought as Sipido did, that the rulers were responsible for our misery and poverty, and that of others, and that we were committing an act of heroism. But they who study the starry influences and the laws that govern humanity, see in the king only a being who is working out his innate character on the line of least resistance. The king's horoscope shows him to be a man of much personal force. He is frank and hospitable and has that genuine fondness of sports which delights in the display and triumph of power. He has taste, is social and has wide sympathies. He admires personal beauty and persons of great natural ability. He desires to please and has much power to enjoy; added to this his position has been favorable for the cultivation and expression of these, his innate qualities. Is it any wonder that he is called the "most popular gentleman in Europe?" or that the upper circle and persons of ability are attracted to the court and soil of England? 'Tis the only law of magnetism; like attracts like. But we can not all be kings, nor is the Jupiter side of our nature as strongly developed as here. Nevertheless we are happy in the possession and cultivation of other qualities, and there is a sphere of life for each of us which will bring us inward peace and real satisfaction.

The question has been asked, "Is there any way to rise above the influences of the planets? There are ways to mitigate their influences, but to rise above these and to use them for our advancement is to acquire power. It means the development of mind or soul. In the future humanity will be as eager to acquire character as they are today to acquire wealth. Social conditions are changing slowly but surely, and the day is coming when man will be measured not by what he has, but what he is. Even now we say, "Character is fate," and "Our fortunes improve with our characters," and we believe with Plato, Shakespeare and Emerson, that the stars under whose vibrations we are formed, will influence our career.—The Adept.

NATIONAL SPIRITUALISTS' ASSOCIATION

Twelfth Annual Convention will be held in the Spiritual Temple, 3015 Pine St., St. Louis, Mo., Oct. 18th, 19th, 20th and 21st, 1904.

Day sessions at 10 a. m. and 2 p. m., to which the public is cordially invited, will be devoted to business only. Evening exercises will consist of grand programs of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of Spirit identity, by some of the most able spiritual workers in the land.

Among those invited and expected to participate are Will J. Erwood, E. W. Sprague, J. W. Ring, Mrs. R. S. Lillie, Laura J. Fixen, Mrs. Maud Lord Drake, Mrs. G. G. Cooley, E. A. Sauer, with a galaxy of others.

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The annual reception of the N. S. A. to delegates and visitors will be held in the Spiritual Temple in St. Louis, October 17th, at 8 p. m.

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Nature resents discord in humanity because she is as sensitive to it as we are.

HOW DO YOU FEEL?

Sensations That Cannot Be Expressed.

Happiness and Contentment Must be Felt to be Understood.

If this question could be answered in its causal sense by all to whom it is put some queer replies would come forth.

To feel well or ill—with its mental accompaniments of bright and cheery or gloomy and despondent—are perhaps the most generally expressed.

To feel happy or content are spiritual states, which do not depend upon the condition of the liver, spleen, weather or circumstances.

Love carries happiness in its wake; righteousness or a clear consciousness: contentment.

Spiritual or soul health is often preferable to physical health; for the latter with misery or discontent is equal to ill-health, and may lead to it when self engendered by intemperance or injustice as a balm for the misery or discontent.

To ask a man in the last named state how he feels, he is generally at loss what to reply. He cannot complain of ill-health, yet may be miserable on account of family jars or separation from his loved ones. Or he may be in business troubles: have legal complications which disturb his peace of mind; has had some misfortune or met with an accident—all of which may make him low-spirited, melancholy, unsocial, pensive or cheerless.

But with love in the balance he perhaps would feel happy amidst it all—happiness being a strictly independent emotion or impulse, which rises above every other feeling and momentarily obscures the rest.

So it is with contentment—an effect of perfect ease with justice or a clear conscience thru righteous living—which also manifests amidst disturbances, discomforts, homesickness, suffering or trials.

Happiness and contentment are two soul states that a man cannot be deprived of—if they are genuine; i. e., earned by mental purity (spirituality) and right doing (justice.) As such they are absolute. Their imitations—such as may be inspired by intemperance, worldliness or fraud—are but ephemeral, and react for diametrically opposite effects as soon as the bubble bursts or the material enjoyment wears off.

The answers to the questions how a man feels in the inception of these latter conditions may be inferred—especially by those who have had the experience. And the number is undoubtedly greater than under the first named, and the answers more frequently heard, while the man who is absolutely happy or content is seldom heard from.

Why? Because he has something that cannot be expressed in words. Happiness and contentment are conditions that must be felt. To say that he possesses either or feels happy or content, does not convey its real meaning to us. We must also feel them to understand them.

How? That too in a matter of experience. The man who reaches happiness by adherence to a temperance pledge for reasons best known to himself could not apply the same method to one who is naturally temperate, but may have other weaknesses or passions that makes him spiritually ill. Every one must discover his own failings—whether they be some abuse against self or unrighteousness against another.

To feel unloving, resentful, or indulge the sense of feeling unnaturally or intemperately (whether physically or mentally) is each an abuse or a sin against self; for they prove it in the effect, which is unhappiness, misery; while the opposite engenders joy, delight, and physical health—happiness.

To feel heartlessly cruel towards others or envy them their possessions, resulting in sins of omission or commission, reaps a soul-feeling compatible with the cause, which is discontent or restlessness; while the opposite—to feel like aiding others or advancing their cause—reaps its reward, which is contentment or soul peace. Happiness and soul-peace constitute heaven—whether in mortal or spirit life. And to know in which state we are, we must ask ourselves the question "How do you feel?" In the analysis of our own feelings lies the answer.



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